

# THE BHĀGAVAD GĪTĀ.

THE LORD'S SONG.

FIRST DISCOURSE.

AUM!

---

Dhritarâshtra said :

On the holy plain, on Kurukshetra,  
gathered together, eager for battle, what  
did they do, O Sanjaya, my people and  
the Pândavas ? (1)

Sanjaya said :

Having seen arrayed the army of the  
Pândavas, the Râjâ Duryodhana ap-  
proached his teacher<sup>1</sup>, and spake these  
words : (2)

<sup>1</sup> Drona, the son of Bharadvâja

“ Behold this mighty host of the sons<sup>2</sup> of Pându, O Teacher, arrayed by the son of Drupada, thy wise disciple. (3)

Heroes are these, mighty bowmen, to Bhîma and Arjuna equal in battle; Yuyudhâna, Virâta, and Drupadâ of the great car : (4)

Drishtaketu, Chekitâna and the Râjâ of Kâshî, the valiant; Purujit and Khuntibhoja, and Shaivya, bulls<sup>1</sup> among men ; (5)

Yudhâmanyu the strong, and Uttomauja the brave; Saubhadra and the Draupadeyas,<sup>2</sup> all of great cars. (6)

Know also those who are the chief of ours, O best of the Twice-born, the leaders of my army ; these I name to thee for thy information : (7)

<sup>1</sup> The bull, as the emblem of manly strength and vigour, is often used an epithet of honour

<sup>2</sup> The son of Subhadra, Krishna's sister, and Arjuna, and the sons of Drupadi by the five sons of Pându

Thou, Lord, and Bhîshma, and Karna  
and Kripa, conquering in battle ; Ashvat-  
thâma, Vikarna, and Saumadatta<sup>1</sup> also ;  
(8)

And many others, heroes, ready for my  
sake to give up their lives, trained in  
divers weapons and missiles and all well-  
skilled in war. (9)

Yet insufficient seems this army of ours,  
though commanded by Bhîshma, while  
sufficient seems that army of theirs, com-  
manded even by Bhîma<sup>2</sup> ; (10)

Therefore in the rank and file let all  
stand firmly in their respective divisions,  
supporting Bhîshma, even all ye  
Generals." (11)

To enhearten him, the Ancient of the  
Kurus, the Grandsire<sup>3</sup>, the glorious, blew

<sup>1</sup> The son of Somadatta.

<sup>2</sup> The commentators differ in their interpretation of this verse ; Anandagiri takes it to mean just the reverse of Drîdhau Svâmi, and connects " Apary-âptam " with the army of the Pândavas.

<sup>3</sup> Bhîshma.

his conch, sounding on high a lion's roar.  
(12)

Then conches and kettledrums, tabors  
and trumpets and cowhorns, suddenly  
blared forth, and the sound was an uproar.  
(13)

Then stationed in their great war-  
chariot, yoked to white horses, Mâdhava<sup>1</sup>  
and the son of Pându<sup>2</sup> blew their divine  
conches,  
(14)

Pâñchajanya by Hrishîkesha, and  
Devadatta by Dhananjaya.<sup>3</sup> Vrikodara,<sup>4</sup>  
the terrible in action, blew his mighty  
conch, Paundra ;  
(15)

The Râjâ, the son of Kuntî, Yudhish-

<sup>1</sup> Shri Krishna

<sup>2</sup> Arjuna.

<sup>3</sup> Pâñchajanya, Shri Krishna's conch, was made from the bones of the giant Panchajana, slain by him ; the title Hrishîkesha is "Lord of the senses." Dhananjaya, the "conqueror of wealth," is a title often given to Arjuna, whose conch is the "God-given."

<sup>4</sup> Bhîma ; the meaning of the name of his conch is doubtful.

thira, [blew] Anantavijaya ; Nakula and Sahadeva Sughosha and Manipushpaka.<sup>1</sup>

(16)

And Kâshya<sup>2</sup>, chief of bowmen, and Shikandin of the great car, Drishtadyumna and Virâta and Sâtyaki, the unconquered,

(17)

Drupada and the Draupadeyas, O Lord of Earth, and Saubhadra, the great-armed, on all sides their several conches blew.

(18)

That tumult pierced the hearts of the sons of Dhritarâshtra, for truly the uproar re-echoed from earth and sky.

(19)

Then beholding the sons of Dhritarâshtra standing arrayed, and the flight of missiles about to begin, he whose crest is an ape, the son of Pându, took up his bow,

(20)

<sup>1</sup> The conches of the remaining three brothers were named respectively, " Endless Victory," " Honey-tone " and " Jewel-blossom."

<sup>2</sup> The king of Kâshî, the modern Benares.

And spake this word to Irishīkesha, O  
Lord of Earth.

(Arjuna said :)

“In the midst, between the two armies,  
my chariot stay, O Achyuta,<sup>1</sup> (21)

While I behold these standing, long;  
ing for battle, with whom I must strive in  
this tremendous war, (22)

And gaze on those here gathered  
together, ready to fight, desirous of plea-  
sing the evil-minded son of Dhritarāshtra.”  
(23)

Sanjaya said :

Thus addressed by Gudākesha,<sup>2</sup> Irishī-  
kesha, O Bhārata ! stayed that best of  
chariots in the midst, between the two  
armies, (24)

Over against Bhīshma, Drona and all  
the rulers of the world, and said: “O

<sup>1</sup> The changeless, the immovable.

The lord of sleep, Arjuna.

Pârtha, behold these Kurus gathered together." (25)

Then saw l'ârtha, standing there uncles and grandfathers, teachers, mother's brothers, cousins, their sons and grandsons, comrades, (26)

Fathers-in-law and benefactors also in both armies; seeing all these kinsmen, thus standing arrayed, Kaunteya,<sup>1</sup> (27)

Deeply moved to pity, this uttered in sadness :

Arjuna said :

Seeing these my kinsmen arrayed, O Krishna, eager to fight, (28)

My limbs fail and my mouth is parched, my body quivers and my hair stands on end, (29)

Gândîva slips from my hand, and my skin burns all over, I am not able to stand, and my mind is whirling, (30)

<sup>1</sup> The son of Kuntî, Arjuna.

And I see adverse omens, O Keshava.<sup>1</sup>  
Nor do I foresee advantage by slaying  
kinsmen in battle. (31)

For I desire not victory, O Krishna,  
nor kingship, nor pleasures; what is king-  
ship to us, O Govinda, what enjoyment,  
or even life? (32)

Those for whose sake we desire king-  
ship, enjoyments and pleasures, they stand  
here in battle, abandoning breath and  
riches— (33)

Teachers, fathers, sons, as well as  
grandfathers, mother's brothers, fathers-  
in-law, grandsons, brothers-in-law, and  
other relatives. (34)

These I do not wish to kill, though  
[myself] slain, O Madhusûdana,<sup>2</sup> even  
for the sake of the kingship of the three  
worlds; how then for earth! (35)

Slaying these sons of Dhritarâshtra,

<sup>1</sup> An epithet, referring to hair—hairy.

<sup>2</sup> The slayer of Madhu, a demon,

what pleasure may be ours, O Janârdana?<sup>1</sup> killing these felons, sin will but take hold of us. . (36)

It is not proper to kill the sons of Dhritarâshtra, our relatives; for how, killing our kinsmen, may we be happy, O Mâdhava? (37)

Although these, with intelligence overpowered by greed, see no guilt in the destruction of a family, no crime in hostility to friends, (38)

Why should we not learn to turn away from such a sin, O Janârdana, seeing the evils in the destruction of a family? (39)

In the destruction of a family the immemorial family Dharmas<sup>2</sup> perish; in the perishing of Dharma, lawlessness overcomes the whole family; (40)

<sup>1</sup> "Destroyer of the people." Shri Krishna as the conquering warrior against all forms of evil.

<sup>2</sup> Dharma is a wide word, primarily meaning the essential nature of a thing; hence, the laws of its being, its duty; and it includes religious rites, appropriate to those laws.

Owing to predominance of lawlessness, O Krishna, the women of the family become corrupt ; women corrupted, O Vârsh-  
 neya,<sup>1</sup> there ariseth caste-confusion ; (40)

This confusion draggeth to hell the family-slaughterers and the family; for their ancestors fall, deprived of rice-balls and libations. (42)

By these caste-confusing misdeeds of the family-slaughterers, the eternal caste Dharma and family Dharma are abolished. (43)

Of the men whose family Dharma is extinguished, O Janârdana, the abode is everlastingly in hell. Thus have we heard. (44)

Alas! in committing a great sin are we engaged, we who are endeavouring to kill our kindred from greed of the pleasures of kingship. (45)

If the sons of Dhritarâshtra, weapon-in-hand, should slay me, unresisting,

<sup>1</sup> Belonging to the family of Vrishni.

unarmed, in the battle, that would for me  
be the better. (46)

Sanjaya said:

Having thus spoken on the battle- [field],  
Arjuna sank down on the seat of the  
chariot, casting away his bow and arrow,  
his mind overborne by grief. (47)

Thus in the glorious Upanishad of the BHA-  
GAVAD GÎTÂ, the Science of Brahman, the Scrip-  
ture of Yoga, the Dialogue between Shri  
Krishna and Arjuna, the first Discourse, en-  
titled:

**THE DESPONDENCY OF ARJUNA.**

## SECOND DISCOURSE.

Sanjaya said :

To him thus with pity overcome, with smarting brimming eyes, despondent, Madhusûdana spake these words : (1)

The Blessed Lord said :

Whence hath this dejection befallen thee in this perilous strait, un-âryan, Svarga-closing,<sup>1</sup> infamous, O Arjuna ?<sup>2</sup> (2)

Yield not to impotence, O Pârtha ! it doth not befit thee. Shake off this paltry faint-heartedness ! Stand up, Parantapa !<sup>3</sup> (3)

<sup>1</sup> Literally, non-Svargan ; cowardice in the Kshatriya closed on him the door of Svarga, heaven.

<sup>2</sup> Conqueror of foes.

Arjuna said :

How, Madhusûdana, shall I attack with arrows in battle Bhîshma and Drona, worthy of reverence, O slayer of foes! (4)

Better to eat in this world even the beggar's crust than to slay these Gurus, high-minded. Slaying these Gurus, well-wishers,<sup>1</sup> I should taste of blood-besprinkled feasts. (5)

Nor know I which for us would be the better, that we conquer them or they conquer us—these, whom having slain we should not care to live, even these arrayed against us, the sons of Dhritarâshtra. (6)

My heart is weighed down with the vice of faintness ; my mind is confused as to Dharma. I ask Thee which may be the better—that tell me decisively. I am

<sup>1</sup>More often translated, "greedy of wealth," but the word is used elsewhere for well-wisher, and the term is more in accordance with the tone of Arjuna's remarks.

Thy disciple, suppliant to Thee; teach me. (7)

For I see not that it would drive away this anguish that withers up my senses, if I should attain monarchy on earth without a foe, or even the sovereignty of the Gods. (8)

Sanjaya said :

Gudâkesha, conqueror of his foes, having thus addressed Hrishîkesha, and said to Govinda, "I will not fight!" became silent. (9)

Then Hrishîkesha, tenderly smiling, O Bhârata, in the midst of the two armies, to him, despondent, spake these words: (10)

The Blessed Lord said:

Thou grievest for those that should not be grieved for, and speakest words of wisdom.<sup>1</sup> The wise grieve neither for the living nor for the dead. (11)

<sup>1</sup> Words that sound wise but miss the deeper sense of wisdom

Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. (12)

As the Dweller in the body seeketh in the body childhood, youth and old age, so passeth he on to another body ; the well-balanced grieveth not thereat. (13)

The contacts of the senses, O son of Kuntî, giving cold and heat, pleasure and pain, they come and go, impermanent ; endure them bravely, O Bhârata. (14)

The man whom these torment not, O chief of men, balanced in pain and pleasure, tranquil, he is fitted for immortality. (15)

The unreal hath no being ; the real never ceaseth to be ; the truth about both hath been perceived by the Seers of the Essence of things.<sup>1</sup> (16)

Know THAT to be indestructible by Whom all this is pervaded. Nor can any

<sup>1</sup> Tattva

work the destruction of that Imperishable One. (17)

These bodies of the Embodied One, which is eternal, indestructible, and boundless, are known as finite. Therefore fight, O Bhârata. (18)

He who regardeth This<sup>1</sup> as a slayer, and he who thinketh It is slain, both of them are ignorant. It slayeth not, nor is It slain. (19)

It is not born, nor doth It die: nor having been, ceaseth It any more to be: unborn, perpetual, eternal and ancient, It is not slain when the body is slaughtered. (20)

Who knoweth It indestructible, perpetual, unborn, undiminishing, how can that man slay, O Pârtha, or cause to be slain? (21)

As a man, casting off worn-out garments, taketh new ones, so the Dweller

<sup>1</sup> The Dweller in the body.

in the body, casting off worn-out bodies,  
entereth into others that are new. (22)

Weapons cleave It not, nor fire burneth  
It, nor waters wet It, nor wind drieth It  
away. (23)

Uncleavable It, incombustible It, and  
indeed neither to be wetted nor dried  
away; perpetual, all-pervasive, stable,  
immovable, ancient, (24)

Unmanifest, unthinkable, immutable,  
It is called; therefore knowing It as  
such, thou shouldst not grieve. (25)

And if thou thinkest of It as constantly  
being born and constantly dying, even  
then, O mighty-armed, thou shouldst  
not grieve. (26)

For sure is the death of him that is  
born, and sure the birth of him that is  
dead; therefore over the inevitable thou  
shouldst not grieve. (27)

Beings are unmanifest in their origin,  
manifest in their midmost state, O  
Bhârata, unmanifest also are they in

dissolution. What room then for lamentation ? (28)

As marvellous one regardeth It ; as marvellous another speaketh thereof ; as marvellous another heareth thereof ; yet, having heard, none indeed understandeth. (29)

This Dweller in the body of everyone is ever invulnerable, O Bhârata ; therefore thou shouldst not grieve for any creature. (30)

Further, looking upon thine own Dharma, thou shouldst not tremble ; for there is nothing more welcome to a Kshattriya than righteous war. (31)

Happy the Kshattriyas, O Pârtha, who obtain such a fight, spontaneously offered as an open door to Svarga. (32)

But if thou wilt not carry on this righteous warfare, then, casting away thine own Dharma and thine honour, thou wilt incur sin. (33)

Men will recount thy perpetual dis-

honour, and, to a noble nature, dishonour is worse than death. (34)

The great car-warriors<sup>1</sup> will think thou hast fled the battle from fear, and thou that wast highly thought of by them, wilt be lightly held. (35)

Many unseemly words will be spoken by thine enemies, slandering thy strength ; what more painful than that ? (36)

Slain, thou wilt obtain Svarga ; victorious, thou wilt enjoy the earth ; therefore stand up, O son of Kunti, resolute to fight. (37)

Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle ; thus thou shalt not incur sin. (38)

This teaching set forth to thee is in accordance with the Sâmkhya ; hear it now according to Yoga, imbued with ~~which~~ teaching, O Pârtha, thou shalt cast away the bonds of action. (39)

<sup>1</sup>The generals

In this there is no loss of effort, nor is there disappointment. Even a little of this Dharma frees one from great fear.  
(40)

The determinate Reason is but one in this mortal life, O joy of the Kurus; many branched and endless are the thoughts of the irresolute.  
(41)

Flowery speech is uttered by the foolish, rejoicing in the words of the Vedas, O Pârtha; "There is naught but this," say they.  
(42)

With Kâma for Self,<sup>1</sup> with Svarga for goal, they offer birth as the fruit of action, and prescribe many and various ceremonies for the attainment of pleasure and lordship.  
(43)

For them who cling to pleasure and lordship, whose minds are captivated by such (speech), is not designed this (deter-

<sup>1</sup> Those whose very self is Kâma, *i.e.*, desire, and who therefore act with a view to win Svarga, and also rebirth to wealth and rank.

minate) reason, on contemplation<sup>1</sup> steadily bent. (44)

The Vedas deal with the three attributes;<sup>2</sup> be thou without these three attributes, O Arjuna; without the pairs of opposites, ever steadfast in Sattva, careless of possessions, full of the SELF. (45)

All the Vedas are as useful to an enlightened Brâhman, as is a tank in a place covered all over with water. (46)

Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached. (47)

Perform action, O Dhananjaya, dwelling in union with the Divine', renouncing attachments, and balanced evenly in suc-

<sup>1</sup> Samâdhi.

<sup>2</sup> Gunas = attributes, or forms of energy. They are Sattva, purity, Rajas, activity or passion, Tama, inertness or darkness

<sup>3</sup> Dwelling in Yoga.

cess and failure ; equilibrium is called  
Yoga. (48)

Far lower than Buddhi-Yoga<sup>1</sup> is  
action, O Dhananjaya. Take thou refuge  
in Buddhi ; pitiable are they who work  
for fruit. (49)

United to Buddhi, one abandoneth here  
both good and evil deeds, therefore  
cleave thou to Yoga ; Yoga is wisdom in  
action. (50)

The Sages, united to Buddhi, renounce  
the fruit which action yieldeth, and liber-  
ated from the bonds of birth, they go to  
the blissful Seat. (51)

When thy Buddhi shall pass beyond  
this mass of delusion, then thou shalt  
rise to indifference as to what has been  
heard and shall be heard. (52)

When thy Buddhi, bewildered by the  
Shruti, shall stand immovable, fixed in

<sup>1</sup> Union with Buddhi ; the innermost sheath (or  
vehicle) of Âtmâ.

contemplation, then shalt thou attain to  
Yoga<sup>1</sup>. (53)

Arjuna said :

What is the mark of him who is stable  
of mind, steadfast in contemplation, O  
Keshava? how doth the stable-minded  
talk, how doth he sit, how walk ? (54)

*The Blessed Lord said :*

When a man abandoneth, O Pârtha !  
all the desires of the heart, and is satisfied  
in the SELF by the SELF, then is he  
called stable in mind. (55)

He whose Manas is free from anxiety  
amid pains, indifferent amid pleasures,  
loosed from passion, fear and anger, he is  
called a Muni of stable mind. (56)

He who on every side is without attach-  
ments, whatever hap of fair and foul,

<sup>1</sup> To union with Âtmâ, the SELF ; Yoga, or  
union, means harmony with the Divine Will. The  
word translated contemplation is, as before, Sâ-  
mâdhi.

who neither likes nor dislikes, of such a one the understanding is well-poised. (57)

When, again, as a tortoise draws in on all sides its limbs, he withdraws his senses from the objects of sense, then is his understanding well-poised. (58)

The objects of sense, save those of flavour, turn away from an abstemious Dweller in the body; and even flavour turneth away from him after the Supreme is seen. (59)

O son of Kuntî, the aroused senses of (even) a wise man, though careful, impetuously carry away his Manas. (60)

Having restrained them all, he should sit harmonized, devoted wholly to Me; for whose senses are mastered, of him the understanding is well-poised. (61)

If man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger<sup>1</sup> cometh forth; (62)

<sup>1</sup> Krodha.

From anger proceedeth delusion; from delusion wandering memory, from wandering memory the destruction of Buddhī, from destruction of Buddhī, he perishes.

(63)

But the disciplined self, moving among sense-objects with senses free from attraction and repulsion, mastered by the SMĪK, goeth to Peace.

(64)

In that Peace the extinction of all pains ariseth for him, for of him whose heart is peaceful the Buddhī soon attaineth equilibrium.

(65)

There is no Buddhī for the non-harmonized, nor for the non-harmonized is there concentration<sup>1</sup>; for him without concentration there is no peace, and for the unpeaceful how can there be happiness?

(66)

The Manas of him who yieldeth to the roving senses destroyeth the understand-

<sup>1</sup> Bhāvanā

ing, just as the gale (destroyeth) ships upon the waters. (67)

Therefore, O mighty-armed, whose senses are all completely restrained from their objects of sense, of him the understanding is well poised. (68)

That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is night for the Muni who seeth.<sup>1</sup> (69)

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water but remaineth unmoved—not he who desireth desire. (70)

Who so forsaketh all desires and goeth onwards free from yearnings, humble and unselfish—he goeth to Peace. (71)

<sup>1</sup> The sage is awake to things over which the ordinary man sleeps, and *vice versa*; the eyes of the sage are open to truths shut out from the common vision, while that which is real for the masses is illusion for the sage.

This is the Brahman state, O son of Prithâ. Having attained thereto none is bewildered. Who at the death-hour is established therein, he too goeth to the Nirvâna of Brahman. (72)

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Thus in the glorious Upanishads of the BHAGAVAD GÎTA, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Second Discourse, entitled

YOGA BY THE SÂNKHYA.

## THIRD DISCOURSE.

—

Aṛjuna said:

If it be thought by Thee that knowledge is superior to action, O Janârdana, why dost Thou, O Keshava! enjoin on me this terrible action? (1)

With these perplexing words Thou only confusest my understanding<sup>1</sup>; therefore tell me with certainty the one (way) by which I may reach bliss? (2)

The Blessed Lord said:

In this world there is a twofold path, as I before said, O sinless one, that of Yoga by knowledge—of the Sâmkhyas, and that of Yoga by action—of the Yogis. (3)

<sup>1</sup> Buddhi.

Man winneth not freedom from activity by abstaining from action, nor by mere renunciation (of activity) doth he rise to perfection. (4)

Nor can anyone, even for an instant, remain actionless; for helplessly is everyone driven to action by the energies<sup>1</sup> born of Nature.<sup>2</sup> (5)

Who, controlling the organs of action, sitteth dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite. But who, controlling the senses by Manas, () Arjuna, (6)

With the organs of action without attachment, performeth Yoga by action,<sup>3</sup> he is worthy. (7)

Perform thou right action, for action is superior to inaction, and, inactive, even

<sup>1</sup> Guna.

<sup>2</sup> Prakriti.

<sup>3</sup> Karma-Yoga is the consecration of physical energy on the Divine Altar, i.e., the using of one's organs of action simply in service, in obedience to Law and Duty.

the maintenance of thy body would not be possible. (8)

The world is bound by all action, by action with sacrifice for object ; with such object, free from attachment, O son of Kuntî, perform thou action. (9)

Having in ancient times emanated mankind by sacrifice, the Lord of Emanation<sup>1</sup> said: "By this shall ye propagate; be this to you the Kâmaduk<sup>2</sup>; (10)

"With this nourish ye the Gods, and may the Gods nourish you; thus nourishing one another, ye shall reap the supremest good. (11)

"For, nourished by sacrifice, the Gods shall bestow on you the enjoyments you desire." A thief verily is he who enjoyeth what is given by Them without returning the gift. (12)

<sup>1</sup> Prajâpati

<sup>2</sup> Literally, desire-milk, the cow of Indra, from which each could milk what he wished for, hence the giver of desired objects

The righteous, who eat the remains of the sacrifice, are freed from all sins ; but the impious, who dress food for their own sakes, they verily eat sin. (13)

From food creatures become ; from rain is the production of food ; rain proceedeth from sacrifice ; sacrifice ariseth out of action ; (14)

Know thou from Brahmâ<sup>1</sup> action groweth, and Brahmâ from the Imperishable cometh. Therefore Brahman, the all-permeating, is ever present in sacrifice. (15)

He who on earth doth not follow the wheel thus revolving, sinful of life and rejoicing in the senses, he, O son of Prithâ, liveth in vain. (16)

But the man verily who rejoiceth in the SELF, with the SELF is satisfied, and is content in the SELF, for him there is nothing to do ; (17)

<sup>1</sup> An Indian of much knowledge translates Brahmâ here as "the Vedas."

For him there is no interest in<sup>t</sup> things done in this world, nor any in things not done, nor doth any object of his depend on any being. (18)

Therefore, without attachment, constantly perform action which is duty, for, performing action without attachment, man verily reacheth the Supreme.

(19)

Janaka and others indeed attained to perfection by action ; then having an eye to the protection of the masses also, thou shouldst perform action. (20)

Whatsoever a great man doeth, that other men also do ; the standard he setteth up, by that the people go. (21)

There is nothing in the three worlds, O Pârtha, that should be done by Me, nor anything unattained that might be attained ; yet I mingle in action. (22)

For if I mingled not ever in action, unwearied, men all around would follow My path, O son of Prithâ, (23)

• These worlds would fall into ruin, if I did not perform action ; I should be the author of confusion of castes, and should destroy these creatures. (24)

As the ignorant act from attachment to action, O Bñârata, so should the wise act without attachment, desiring the maintenance of mankind. (25)

Let no wise man unsettle the mind of ignorant people attached to action ; but acting in harmony (with Me) let him render all action attractive. (26)

Actions are wrought by the energies of Nature only. The self, deluded by egoism,<sup>1</sup> thinketh : " I am the doer." (27)

But he who knoweth the Essence, O mighty-armed, the divisions of the energies and functions, holding that " the energies move amid the energies "<sup>2</sup> is not bound. (28)

<sup>1</sup> ~~Ahankâra~~, the separate " I am "

<sup>2</sup> The energies as sense-organs move amid the energies as sense-objects. A suggested reading is " The functions dwell in the propensities "

Those deluded by the energies of Nature are attached to the functions of the energies. The man of perfect knowledge should not unsettle the foolish whose knowledge is imperfect. (29)

Surrendering all actions to Me, with thy thoughts (resting) on the Supreme SELF, from hope and egoism freed, and of mental fever cured, engage in battle. (30)

Who abide ever in this teaching of Mine, full of faith and free from cavilling, they too are released from actions. (31)

Who carp at My teaching and act not thereon, senseless, deluded in all knowledge, know thou them to be given over to destruction. (32)

Even the man of knowledge acteth according to his own nature ; beings follow nature ; what shall restraint avail ? (33)

Affection and aversion for the objects of sense abide in the senses ; let none come under the dominion of these two ; they are his adversaries, (34)

Better one's own Dharma, though destitute of merit, than the Dharma of another, well-discharged. Better death in the discharge of one's own Dharma ; the Dharma of another is full of danger. (35)

Arjuna said :

But dragged on by what does a man commit sin, reluctantly indeed, O Vārshneya, as it were by force constrained ? (36)

The Blessed Lord said :

It is desire, it is wrath, begotten by the Rajas-energy; all-consuming, all-polluting, know thou this as our foe here on earth. (37)

As a flame is enveloped by smoke, as a mirror by rust, as an embryo is wrapped by the womb, so This<sup>1</sup> is enveloped by it. (38)

Enveloped is wisdom by this constant

<sup>1</sup> The universe? " This " as opposed to " THAT," the Eternal. Some say " This " stands for knowledge."

enemy of the wise in the form of desire/ which is insatiable and a flame. (39)

The senses, Manas and Buddhi are said to be its seat; by these enveloping wisdom, it bewilders the Dweller in the body. (40)

Therefore, O best of the Bhāratas, from the first, mastering the senses, do thou cast off this thing of sin, destructive of wisdom and knowledge ! (41)

It is said that the senses are great; greater than the senses is Manas; greater than Manas is Buddhi; but what is greater than Buddhi, is He.<sup>1</sup> (42)

Thus understanding Him as greater than Buddhi, restraining the self by the SELF, slay thou, O mighty-armed, the enemy in the form of desire, difficult to overcome. (43)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Śhrī Krishna and Arjuna, the Third Discourse, entitled:

#### THE YOGA OF ACTION.

<sup>1</sup> The Supreme

## FOURTH DISCOURSE.



The Blessed Lord said:

This imperishable Yoga I declared to  
Vivasvat; Vivasvat taught it to Manu;  
Manu to Ikshvâku told it; (1)

This, handed on down the line, the  
King-Sages knew. This Yoga by great  
efflux of time decayed in the world,  
O Parantapa. (2)

This same ancient Yoga hath been to-  
day declared to thee by Me, for thou art  
My devotee and My friend; it is the  
Supreme Secret. (3)

Arjuna said:

Later was Thy birth, earlier the birth  
of Vivasvat; how then should I under-  
stand Thee: "I declared it in the begin-  
ning"? (4)

The Blessed Lord said :

Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, Parantapa. (5)

Though unborn, the imperishable SELF, and also the Lord of all beings, ruling over Nature, which is Mine own, yet I am born through My own Mâyâ.<sup>1</sup> (6)

Whenever there is decay of Dharma, O Bhârata, and there is exaltation of Adharma,<sup>2</sup> then I Myself come forth : (7)

For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing Dharma, I am born from age to age. (8)

He who thus knoweth My divine birth

<sup>1</sup> The power of thought that produces form, which is transient and therefore unreal compared with the eternal Reality ; hence Mâyâ comes to be taken as the power of producing illusion.

<sup>2</sup> The opposite of Dharma, all that is disorderly, against the nature of things.

and action, in its essence, is not born again, having abandoned the body, but he cometh unto Me, O Arjuna. (9)

Freed from passion, fear and anger, thinking on Me, taking refuge in Me, purified in the fire of wisdom,<sup>1</sup> many have entered into My Being. (10)

However men approach Me, even so do I accept them, for the path men take from every side is Mine, O Pârtha. (11)

They who long after success in action sacrifice on earth to the Gods; for in brief space verily, in this world of men, success is born of action. (12)

The four castes emanated from Me, by the different distribution of energies and actions; know Me to be the author of them, though the actionless and inexhaustible. (13)

Nor do actions pollute Me, nor is the fruit of action desired by Me. He who

<sup>1</sup> Tapas, from Tap, blazing like fire

thus knoweth Me is not bound by actions. (14)

Having thus known, our forefathers performed action for the sake of liberation; therefore do thou also perform action, as did our forefathers in the olden time. (15)

“What is action, what ‘inaction?’” Even the wise are hereby perplexed. I will declare to thee the action by knowing which thou shalt be loosed from evil. (16)

It is needful to discriminate action, to discriminate unlawful action, and to discriminate inaction; difficult to tread is the path of action. (17)

He who can see inaction in action, and action in inaction, he is spiritually wise among men, he is harmonious, he hath performed all action. (18)

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, he is called a Sage by the spiritually wise. (19)

Having abandoned all attachment to the fruit of action, always content, seeking refuge in none, although doing actions he is not doing anything. (20)

Free from desire, his thoughts controlled by the SELF, having abandoned all attachment, performing action by the body alone, he doth not commit sin. (21)

Content with whatsoever he receiveth, free from the pairs of opposites, without envy, balanced in success and failure, though he hath acted he is not bound; (22)

For, with attachment dead, harmonious, his thoughts established in wisdom, his works sacrifices, all his action melts away. (23)

Brahman the oblation, Brahman the clarified butter, are offered to Brahman the fire, by Brahman; unto Brahman verily shall he go who in his action meditates wholly upon Brahman. (24)

Some Yogis offer up sacrifice to the

Gods<sup>1</sup>; others sacrifice only by pouring sacrifice into the fire of Brahman; (25)

Some pour as sacrifice hearing and the other senses into the fires of concentration; some pour sound and the other objects of sense into the fires of the senses as sacrifice; (26)

Others again into the wisdom-kindled fires of concentration in, and union with, the SELF, pour as sacrifice all the functions of the senses and the functions of life; (27)

Yet others the sacrifice of wealth, the sacrifice of austerity, the sacrifice of Yoga, the sacrifice of silent reading and wisdom, men concentrated and of effectual vows; (28)

Yet others pour as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, impeding the channels of the outgoing and incoming

<sup>1</sup> Literally, divine sacrifice.

breaths, solely absorbed in Prânâyâma;<sup>1</sup>  
(29)

Others, regular in food, pour as sacrifice  
their life-breaths in life-breaths. All these  
are knowers of sacrifice, and by sacrifice  
their sins are put an end to. (30)

The eaters of the amrita<sup>2</sup> remains of  
sacrifices go to the Eternal Brahman.  
This world is not for the non-sacrificer,  
much less the other, O best of the Kurus.  
(31)

Many and various sacrifices are thus  
spread out before Brahman. Know thou  
that all these are born of action, and thus  
knowing thou shalt be free (32)

Better than the sacrifice of wealth is  
the sacrifice of wisdom, O Parantapa.  
All actions in their entirety, O Pârtha,  
are contained in wisdom. (33)

<sup>1</sup> Restraint of breath, a technical name for this practice.

<sup>2</sup> Amrita is the elixir of immortality.

Learn thou this by discipleship,<sup>1</sup> by questionings, and by worship. The wise, the Seers of the Essence of things, will instruct thee in wisdom, (34)

And having known this, thou shalt not again fall into this confusion, O Pândava; for by this thou wilt see all beings without exception in the SELF and all in Me. (35)

Even if thou beest among all evil men the most evil-doing, yet shalt thou escape from all sin by the raft of wisdom. (36)

As the burning fire reduces fuel to ashes, O Arjuna, so doth the fire of wisdom reduce all actions to ashes. (37)

Verily there is no purifier in this world of ~~the~~ same worth as wisdom; he that is perfected in Yoga finds it in the SELF with the efflux of time. (38)

The man who is full of faith<sup>2</sup> and who hath mastery over his senses obtaineth

<sup>1</sup> Literally, falling at the feet, i.e., the feet of the Teacher

<sup>2</sup> Who is intent upon faith

wisdom, and having obtained wisdom he goeth swiftly to the supreme Peace. (39)

But the ignorant, faithless, doubting self goeth to destruction, neither in this world nor in that beyond is there happiness for the doubting self. (40)

He who hath renounced actions by Yoga, who hath cloven asunder doubt by wisdom, who is ruled by the SELF,<sup>1</sup> actions do not bind him, O Dhananjaya. (41)

Therefore, with the sword of the wisdom of the SELF cleave asunder this ignorance-born doubt, dwelling in thy heart, and be established in Yoga. Stand up, O Bhârata ! (42)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Fourth Discourse, entitled

#### THE YOGA OF WISDOM.

<sup>1</sup> Madhusûdana explains *âtmanantam* as "always watchful."

## FIFTH DISCOURSE.

Arjuna said : •

Renunciation of actions, O Krishna, thou praisest, and then Yoga. Of the two which one is the better ? Tell me that conclusively. (1)

The Blessed Lord said :

Renunciation and Yoga by action both lead to the highest bliss ; of the two, Yoga by action is verily better than renunciation of action. (2)

He should be known as a perpetual Sannyâsî,<sup>1</sup> who neither hateth nor desireth ; free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. (3)

<sup>1</sup> An ascetic who renounces all.

Children, not Sages, speak of the Sāṅkhya and Yoga as different; he who is duly established in one obtaineth the fruits of both. (4)

That place which is gained by the Sāṅkhyas is reached by the Yogīs also. He seeth, who seeth that the Sāṅkhya and the Yoga are one. (5)

But for him without Yoga, O mighty-armed, renunciation is hard to attain to; the Yoga-harmonised Muni<sup>1</sup> swiftly goeth to Brahman. (6)

He who is harmonised by Yoga, the self purified, SELF-ruled, the senses subdued, whose SELF is the SELF of all beings, although acting he is not polluted. (7)

"I do not anything," should think the harmonised one, who knoweth the Essence of things; in seeing, hearing, touching,

<sup>1</sup> A saint; in its original meaning one who observed the vow of silence.

smelling, eating, moving, sleeping,  
breathing, (8)

Speaking, letting go, grasping, opening  
and closing the eyes, he saith: "The senses  
move among the objects of 'sense.'" (9)

He who acteth, placing all actions in  
Brahman, abandoning attachment, is un-  
polluted by sin as a lotus-leaf by the  
waters. (10)

Wholly by the body, by Manas, by  
Buddhi, and even by the senses, Yogis  
perform action, having abandoned attach-  
ment, for the purification of the self. (11)

The harmonised man, having abandoned  
the fruit of action, attaineth to everlasting  
Peace; the non-harmonised, impelled by  
desire, attached to fruit, are bound. (12)

Renouncing all actions by Manas, the  
sovereign Dweller in the body resteth  
serenely in the nine-gated city,<sup>1</sup> neither  
acting nor causing to act. (13)

<sup>1</sup> The body, often called the city of Brahman.

The Lord of the world produceth neither the faculty of acting, nor actions, nor the union together of action and its fruit ; Nature, however, energiseth. (14)

The Lord accepteth neither the evil nor yet the well-doing of any. Wisdom is enveloped by unwisdom ; therewith mortals are deluded. (15)

Verily, in whom unwisdom is destroyed by the wisdom of the SELF, in them wisdom irradiates that Highest, shining as the Sun. (16)

Thinking on THAT, the SELF THAT, believing in THAT, solely devoted to THAT, they go whence there is no return, their sins dispelled by wisdom. (17)

The Sage looketh equally on a perfectly learned and humble Brâhman, a cow, an elephant, and even a dog, and a Svapâka.<sup>1</sup> (18)

Even here on earth everything is over-

<sup>1</sup> The lowest class of outcasts.

come by those of balanced constant Manas; Brahman is incorruptible and balanced; therefore they are established in Brahman. (19)

One should neither rejoice in obtaining what is pleasant, nor sorrow in obtaining what is unpleasant; with Buddhi firm, unperplexed, the Brahman-knower is established in Brahman. (20)

He whose self is unattached to external contacts finds joy in the SELF; and he, having the self harmonised with Brahman by Yoga, enjoys happiness exempt from decay. (21)

The delights that are contact-born they are verily wombs of pain, for they have beginning and ending, O Kaunteya; not in them may rejoice the spiritually wise. (22)

He who is able to endure here on earth, ere he be liberated from the body, the impact produced by desire and passion, he is harmonised, he is a happy man. (23)

He who is happy within, who rejoices within, and who is illuminated within, he, a Yogî, goeth to the Nirvâna of Brahman, is of the nature of Brahman. (24)

The Rishis obtain the Nirvâna of Brahman, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings. (25)

Near to the Nirvâna of Brahman approach those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts. (26)

Having made external contacts external, and with gaze fixed between the eyebrows; having made the outcoming and incoming breaths equal, sending both through the nostrils, (27)

With senses, Manas and Buddhi controlled, solely devoted to liberation, the Muni, having cast away hope, fear and passion, he verily is liberated for ever. (28)

Having known Me as the Lord of sacri-

fice and of austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace. (29)

Thus in the glorious Upanishads of the BHAGAVAD GĪTĀ, the Science of Brahman, in the Scripture of Yoga, in the Dialogue between Shri Krishna and Arjuna, the Fifth Discourse, entitled

**THE YOGA OF THE RENOUNCAL OF ACTION.**

## SIXTH DISCOURSE.

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The Blessed Lord said :

He that performeth action as duty, independently of the fruit of action, he is a Sannyâsî, and he is a Yogî, not he that is without fire, and who doeth nothing.<sup>1</sup>

(1)

That which is called renunciation know thou that as Yoga, O Pândava ; nor doth any one become a Yogî with the formative will<sup>2</sup> unrenounced.

(2)

For a Muni who is seeking Yoga, action is called the method ; for him who enjoyeth it, serenity is called the method. (3)

<sup>1</sup> The Sannyâsî lights no sacrificial fire, and performs no sacrifices nor ceremonies, but merely to omit these, without true renunciation, is not to be a real Sannyâsî.

<sup>2</sup> The imaginative faculty, that makes plans for the future.

When among the objects of sense and among actions he feeleth no longings, nor any formative willings, then, successful in Yoga, he is called a Sannyâsî. (4)

Let him raise the self by the SELF, nor let the self become disheartened; verily the SELF is the friend of the self, and also the SELF is the self's enemy; (5)

For the SELF is the friend of the self of him in whom the self by the SELF is vanquished; but, full of enmity to the unsubdued self,<sup>1</sup> the SELF verily turneth into an enemy. (6)

The higher Self of him who is SELF-vanquished and peaceful, is calm in cold and heat, pleasure and pain, and also in honour and dishonour. (7)

He who is satisfied with wisdom and knowledge, unchanging, the senses subdued, harmonised, to whom a lump of earth, a stone and gold are the same, is called a Yogî. (8)

<sup>1</sup> Literally, the non-self

He who among lovers, friends, and foes, strangers, neutrals, foreigners and relatives, and also among the righteous and unrighteous, is of balanced Buddhi, is highly esteemed. (9)

Let the Yogî constantly engage himself in Yoga, remaining in a secret place by himself, alone, with thought and self subdued, free from attachment and hope. (10)

In a pure place, established on a fixed seat of his own, neither very much raised nor very low, made of a cloth, a black antelope skin and kusha grass, (11)

There, having made Manas one-pointed, with thought and the functions of the senses subdued, steady on his seat, he should practise Yoga, for the purification of the self. (12)

Body, head, and neck balanced, immovably steady, looking fixedly at the point of the nose, with unwandering gaze. (13)

The self serene, fearless, firm in the

vow of the Brahmachârî, Manas controlled, thinking on Me, harmonised, let him sit concentrated on Me. (14)

The Yogî, ever united with the SELF, with Manas controlled, goeth to Peace, to the supreme Nirvâna that abideth in Me. (15)

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is addicted to too much sleep, or even to wakefulness, O Arjuna. (16)

The Yoga that is pain-destroying is for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking. (17)

When his subdued thought is fixed on the SELF, free from longing after all desirable things, then it is said, "he is harmonised." (18)

"As a lamp sheltered from the wind flickereth not;" such the traditional simile of the Yogî of subdued thought, absorbed in the Yoga of the SELF. (19)

When the mind is quiet, stopped by the practice of Yoga, when he seeth the SELF by the SELF, and in the SELF is satisfied; (20)

When he knoweth the infinite delight grasped by Buddhi, beyond the senses, and, established therein, moveth not from the Reality; (21)

And having obtained it thinketh there is no gain beyond it greater than it; wherein established, no pain, however great, can stagger him; (22)

Be it known that this disconnection from the union with pain is called Yoga. This Yoga must be clung to with a firm conviction and steady thoughts. (23)

Abandoning without reserve all desires born of the imagination, by Manas curbing in the aggregate of the senses on every side, (24)

Little by little let him gain tranquillity by means of Buddhi controlled by steadiness; having made Manas abide in

the SELF, let him not think of anything. (25)

Whensoever the wavering and unsteady Manas goeth forth, then let him rein it in, and replace it, subdued, in the SELF. (26)

Supreme joy is for that Yogî whose Manas is peaceful, whose passion-nature is calmed, who is sinless and of the nature of Brahman. (27)

The Yogî who ever harmonises the self with Brahman, and who hath put away sin, he with ease reacheth the infinite joy of contact with Brahman. (28)

The self, harmonised by Yoga, seeth the SELF abiding in all beings, all beings in the SELF; everywhere he seeth the same. (29)

He who seeth Me everywhere, and seeth everything in Me, of him will I never lose hold, and he will never lose hold of Me. (30)

He who, established in unity, worshipeth Me, abiding in all beings, that

Yogî cometh to Me, whatever his mode of existence. (31)

He who, through the likeness of the SELF,<sup>1</sup> O Arjuna, seeth identity in everything, whether pleasant or painful, he is regarded as a perfected Yogî. (32)

Arjuna said :

This Yoga which Thou hast declared to be by equanimity, O Madhusûdana, I see not a stable foundation for it, owing to restlessness ; (33)

For Manas is verily restless, O Krishna ; it is impetuous, strong and difficult to bend ; I deem it as hard to curb as the wind. (34)

The Blessed Lord said .

Without doubt, O mighty-armed, Manas is hard to curb and restless ; but it may be curbed by constant practice and by indifference. (35)

<sup>1</sup> The same SELF shining in the heart of each.

Yoga is hard to attain, methinks, by a self that is uncontrolled ; but by the SELF-ruled it is verily to be attained, if he labour to approach thereto with energy.

(36)

Arjuna said :

He who is unsubdued but who possesseth faith, with Manas wandering away from Yoga, and who faileth to attain perfection in Yoga, by what road doth he go, O Krishna ?

(37)

Fallen from both, is he destroyed like a rent cloud, unsteadfast, O mighty-armed, deluded in the path of Brahman ?

(38)

Deign, O Krishna, to completely dispel this doubt of mine ; for there is none to be found save Thyself able to destroy this doubt.

(39)

The Blessed Lord said :

O son of Prithâ, neither in this world nor in the life to come is there destruc-

tion for him ; never doth any who worketh righteousness, O beloved, tread the path of woe. (40)

Having attained to the worlds of the pure-doing, and having dwelt there for eternal years, he who fell from Yogā is reborn in a pure and blessed house ; (41)

Or else he is born into a family of intelligent Yogîs ; but such a birth as that is hard to obtain in this world. (42)

There he obtaineth the complete yogic wisdom belonging to his former body, and then again laboureth for perfection, O joy of the Kurus ! (43)

By that former practice he is involuntarily guided. Only wishing to know Yoga, one goeth beyond the Brâhmic word,<sup>1</sup> (44)

But the Yogî, verily, labouring with assiduity, purified from sin, fully perfected through manifold births, he treadeth the supreme Path. (45)

<sup>1</sup> The Vedas.

The Yogī is greater than the ascetics ;  
he is thought to be greater than even  
the wise ; the Yogī is greater than the  
men of action ; therefore become thou a  
Yog, O Arjuna ! (46)

And among all Yogīs, he who with the  
inner SELF abideth in Me, who full of  
faith, adoreth Me, he is considered by Me  
to be the most completely harmonised. (47)

Thus in the glorious Upanishads of the  
BHAGAVAD GĪTĀ, the Science of Brahman, the  
Scripture of Yoga, the Dialogue between Shri  
Krishna and Arjuna, the Sixth Discourse, en-  
titled :

**THE YOGA OF SELF-SUBDUAL.**

## SEVENTH DISCOURSE.

The Blessed Lord said :

With Manas clinging to Me, O Pârtha constant in Yoga, refuged in Me, how thou shalt without doubt know Me to the uttermost, that hear thou. (1)

I will declare to thee wholly this knowledge and wisdom, which, having known, there is nothing more here remaineth to be known. (2)

Among thousands of men scarce one striveth for perfection ; of the successful strivers scarce one knoweth Me in essence. (3)

Earth, water, fire, air, ether, Manas and Buddhi also and Ahankâra—these are the eightfold division of My Prakriti—<sup>1</sup> (4)

<sup>1</sup> Prakriti is matter in the widest sense of the term, including all that has extension.

This the inferior. Know My other Prakriti, the higher, the Life-Element, O mighty-armed, by which the universe is upheld— (5)

This the treasuring womb verily of all beings. I am the going forth of the whole universe and likewise its dissolving. (6)

There is naught whatsoever higher than I, O Dhananjaya. All this is woven in Me as multitudes of jewels on a string. (7)

I the sapidity in waters, O son of Kuntî; I the radiance in moon and sun; Pranava<sup>1</sup> in all the Vedas, sound in ether, and virility in men ; (8)

The pure fragrance of earths and the brilliance in fire am I; the life in all beings, and I am the austerity in ascetics. (9)

Know Me, O Pârtha ! as the eternal seed of all beings. I am the Buddhi of the Buddhi-endowed, the splendour of splendid things am I. (10)

<sup>1</sup> The sacred word, Om.

And I the strength of the strong, devoid of desire and passion. In beings I am desire not contrary to Dharma, O Lord of the Bhâratas. (11)

The natures that are Sâttvic, Râjasic, Tâmasic, these know as from Me; not I in them, but they in Me. (12)

All this world, deluded by these natures made by the three Gunas, knoweth not Me, above these, imperishable. (13)

This divine Mâyâ of Mine, Guna-made, is hard to pierce; they who come to Me, they cross over this Mâyâ. (14)

The evil-doing, the deluded, the vilest men, they come not to Me, they whose wisdom is destroyed by Mâyâ, who have endued the nature of Asuras. (15)

Fourfold in division are the righteous ones who worship Me, O Arjuna: the suffering, the secker for knowledge, the strenuous, the wise, O Lord of the Bhâratas. (16)

Of these, the wise, constantly harmon-

ised, worshipping the One, is the best ; I am supremely dear to the wise, and he is dear to Me. (17)

Noble are all these, but I hold the wise as verily Myself ; he, SELF-united, is fixed on Me, the highest Path. (18)

At the close of many births the man full of wisdom cometh unto Me : “ Vāsudeva<sup>1</sup> is all,” saith he, the Mahâtmâ, very difficult to find. (19)

They whose wisdom hath been rent away by desires go forth to other Gods, resorting to various external observances, according to their own natures. (20)

Whosoever seeketh to worship with faith any such semblance, I verily bestow the unswerving faith of that man. (21)

He, united to that faith, seeketh the worship of such a one, and he obtaineth these desires, I verily decreeing the benefits ; (22)

<sup>1</sup> A name for Krishna, as the son of Vasudeva.

Finite indeed their fruit ; this belongeth to those who are of small intelligence. To the Gods go the worshippers of the Gods, but My devotees come unto Me.

(23)

Those without Buddhi think of Me, the Unmanifest, as having manifestation ; they know not My supreme nature, imperishable, most excellent.

(24)

Nor am I of all discovered, enveloped in My Yoga-Mâyâ.<sup>1</sup> This deluded world knoweth Me not, the Unborn, the Imperishable.

(25)

I know the beings that are past, that are present, that are to come, O Arjuna, but not one knoweth Me.

(26)

By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhârata ! all beings walk this universe wholly deluded, O Parantapa.

(27)

But of those men of pure deeds, in

<sup>1</sup> The creative power of Yoga, all things being the thought-forms of the One.

whom sin is come to an end, they who are freed from the delusive pairs of opposites worship Me, steadfast in vows.  
(28)

They who strive for liberation from birth and death, refuged in Me, they know Brahman, that Whole, Adhyâtma, and all Karma.  
(29)

They who know Me as Adhibhûta, as Adhidaiva and as Adhiyagnya<sup>1</sup> they, harmonised in mind, know Me verily in the time of forthgoing.<sup>2</sup>  
(30)

Thus in the glorious Upanishads of the BHAGAVAD GÎTÂ, the Science of Brahman, the Scripture of Yoga, the Dialogue between Shri Krishna and Arjuna, the Seventh Discourse, entitled :

#### THE YOGA OF DISCRIMINATIVE KNOWLEDGE.

<sup>1</sup> These five terms mean respectively the Supreme SELF, Action, the Supreme Living Being (in the sense of Element, material for building a universe), the Supreme God, the Supreme Sacrifice. The Sanskrit names are retained, lest the explanation given of them in the next discourse, by Shri Krishna Himself, should lose any of its force.

<sup>2</sup> Death—going forth from the body.

## EIGHTH DISCOURSE

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Arjuna said :

• What that Brahman, what Adhyâtmâ, what Karma, O Purushottama ? And what is declared Adhibhûta, what is called Adhidaiva ? (1)

What Adhiyagnya, how here in this body, O Madhusûdana ? And how at the time of forthgoing art Thou known by the SELF-controlled ? (2)

The Blessed Lord said :

The Indestructible, the Supreme, is Brahman ; His essential Nature is called Adhyâtmâ ; the expansion that causes the birth of beings is named Karma ; (3)

Adhibhûta is My perishable Nature, and Adhidaiva the life-giving energy ;<sup>1</sup> Adhi-

<sup>1</sup> Purusha, the male creative energy.

yagnya am I, here in the body, O best of living beings. (4)

And he who remembereth Me at the time of the end, being freed from the body, he, going forth, entereth into My being ; there is no doubt of that. (5)

But whosoever at the end, abandoning the body, remembereth any being, he goeth to that, O Kaunteya, ever to that conformed in nature. (6)

Therefore at all times remember Me exclusively, and fight. With Manas and Buddhi set on Me, without doubt thou shalt come to Me. (7)

By the continual practice of Yoga, the mind not passing over to any other, constantly meditating, O Pârtha, one goeth to the Purusha, the Supreme, the Divine. (8)

He who remembereth exclusively the Ancient, the Omniscient, the All-Ruler, minuter than the atom, the support of all, of form unimaginaire, beauteous as the sun beyond the darkness, (9)

In the time of forthgoing, with unshaken Manas, fixed in devotion, by the power of Yoga drawing together his life-breath in the centre of the two eyebrows, he goeth to this Purusha, Supreme, Divine. (10)

That indestructible Path, declared by the Veda-knowers, that the controlled and passion-free enter, that desiring Brahmachârya is performed, that I will declare to thee with brevity. (11)

All the gates<sup>1</sup> closed, Manas confined in the heart, the life-breath fixed in his own head, firm in Yoga, (12)

“Om!” the one indestructible Brahman, reciting, exclusively remembering Me; he who thus goeth forth, abandoning the body, he goeth on the highest Path. (13)

He who constantly remembereth Me, not thinking ever of another, of him I am easily reached, O Pârtha, of this ever harmonised Yogî. (14)

<sup>1</sup> The gates of the body, *i.e.*, the sense-organs.

Having come to Me, these Mahâtmâs come not again to birth, the place of pain, non-eternal; they go to the highest bliss. (15)

The worlds, beginning with the world of Brahmâ, return again, O Arjuna ; he who cometh unto Me, O Kaunteya, verily he knoweth birth no more. (16)

The people who know the day of Brahmâ, a thousand Yugas in revolution, and the night, a thousand ages in ending, they know day and night. (17)

From the Unmanifested all the manifested stream forth at the coming of day; at the coming of night they dissolve, even in That called the Unmanifested. (18)

This multitude of beings, going forth repeatedly, is dissolved at the coming of night; not by its will, O Pârtha, it streams forth at the coming of day.

(19)

Therefore verily there existeth, higher than the manifested, Another, unmani-

fested, eternal, which, in the destroying of all beings, is not destroyed. (20)

Unmanifested, indestructible, THAT is called; It is named the highest Path. They who reach It return not. That is My highest dwelling-place. (21)

He, the highest Purusha, O Pârtha, may be reached by devotion to Him only, in Whom all beings abide, by Whom all This<sup>1</sup> is spread out. (22)

In what time Yogîs, going forth, go to return not, and also to return, that time will I declare to thee, O prince of the Bhâratas. (23)

Fire, light, day-time, the bright fortnight, the six months of the northern path—then, going forth, the men who know Brahman go to Brahman. (24)

Smoke, night-time, the dark fortnight also, the six months of the southern path

<sup>1</sup> This, the universe, in opposition to THAT, the Source of all.

—then the Yogî, obtaining the moonlight,<sup>1</sup>  
returneth. (25)

Light and darkness, these are thought  
the world's eternal paths; by the one he  
goeth who returneth not, by the other he  
returneth again. (26)

Knowing these paths, O Pârtha, the  
Yogî is nowise troubled. Therefore in  
all times be firm in Yoga, O Arjuna. (27)

The pure fruit declared in the Vedas,  
in sacrifices, in austerities, and also in  
almsgiving, having known this, the Yogî  
passeth all by, and goeth to the supreme  
and ancient Seat. (28)

Thus in the glorious Upanishads of the  
BHAGAVAD GĪTĀ, the Science of Brahman, the  
Scripture of Yoga, the Dialogue between Shri  
Krishna and Arjuna, the Eighth Discourse,  
entitled :

**THE YOGA OF THE INDESTRUCTIBLE SUPREME  
BRAHMAN.**

<sup>1</sup> The lunar, or astral, body      Until this is slain  
the Soul returns to birth.